

PEKING REVIEW

26

June 28, 1974

**African People March On
Victoriously**

**Struggle Between Opposing and Worshipping
Confucius Over the Last 100 Years**

**Struggle Against Hegemony Over
Maritime Rights**

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24th Anniversary of Korea's Fatherland Liberation War Commemorated

June 25 was the 24th anniversary of the Fatherland Liberation War of Korea. Together with the heroic Korean people, the Chinese people commemorated this occasion.

Twenty-four years ago, U.S. imperialism launched a war of aggression against Korea and then invaded and occupied our territory Taiwan Province by armed force. Under the wise leadership of Comrade Kim Il Sung, the Korean people rose in resistance against the aggressors. Following the teachings of Chairman Mao, the Chinese people sent the Chinese People's Volunteers to Korea to fight shoulder to shoulder with the Korean army and people. After three years of valiant resistance, the Korean people with the support of the people of the world won the great victory of the Fatherland Liberation War.

Marking the anniversary, *Renmin Ribao* said in an editorial on June 25: "The great victory of the Fatherland Liberation War of Korea shows that what is really powerful is not the superpowers but the united people who dare to fight and to win. The Korean people have set a splendid example for the oppressed people and oppressed nations fighting to resist imperialist aggression and defend the just cause of the freedom and independence of the motherland."

The editorial pointed out: In the postwar years the Korean people have carried out the policy of "independence in politics, self-sustenance in economy and self-defence in national defence" put forth by President Kim Il Sung and made remarkable achievements in socialist revolution and socialist construction. The Democratic People's Republic of Korea is playing an ever more important role in international affairs, and her international prestige is rising daily.

The editorial added: "Twenty-one years have passed since the Korean armistice, but Korea's three thousand-ri beautiful land is still divided. To achieve the independent and peaceful reunification of the fatherland, the entire Korean people are waging a protracted and unremitting struggle, and have put forward a series of recommendations and reasonable proposals. On June 23, 1973, President Kim Il Sung delivered the important speech 'Let Us Prevent a National Split and Reunify the Country,' in which he advanced the five-point programme for the reunification of Korea, pointing out once more the correct way to the independent and peaceful reunification of the fatherland. All the efforts by the Korean Government and people for the reunification of the fatherland have won wide support and praise all over the world. Last March, the Korean Supreme People's Assembly approved the 'Letter to the U.S. Congress,' which proposed holding talks with the U.S. Government to conclude a peace treaty. This is another new effort by the Korean people to remove tension on the Korean Peninsula and promote the independent and peaceful reunification of the fatherland. U.S. armed forces have no reason at all to stay on in south Korea. The U.S. Government should withdraw from south Korea all its troops and weapons and equipment, and immediately stop giving the Pak Jung Hi clique military aid. The key to solving the problem of the reunification of Korea is to let the Korean people reunify the country independently and without any outside interference."

"Taiwan Province is the sacred territory of the People's Republic of China. The people of Taiwan are our dear compatriots. The liberation of Taiwan is China's internal affair and the common aspiration and sacred duty of the Chinese people of all nationalities, including the people of

Taiwan Province. We are determined to liberate Taiwan."

In conclusion, the editorial said: "The two Parties and the two peoples of China and Korea have cemented with blood a great friendship and militant unity in their protracted, common struggle against imperialist aggression. This friendship and unity is built on the basis of Marxism-Leninism and the principle of proletarian internationalism. Following the teachings of their great leader Chairman Mao, the Chinese people will always, resolutely support the Korean people's anti-imperialist revolutionary cause and their just struggle for the independent and peaceful reunification of the fatherland. In the common struggle in socialist revolution and socialist construction, the Chinese people will always unite with the heroic Korean people, and they will support and learn from each other and march forward shoulder to shoulder."

China Establishes Diplomatic Relations With Trinidad And Tobago

Acting Permanent Representative of the People's Republic of China to the United Nations Ambassador Extraordinary and Plenipotentiary Chuang Yen and Permanent Representative of Trinidad and Tobago to the United Nations Ambassador Extraordinary and Plenipotentiary E. Seignorel signed in New York on June 20 the Joint Communique on the Establishment of Diplomatic Relations Between the People's Republic of China and Trinidad and Tobago.

The communique said: "Both governments confirm their adherence to the principles of mutual respect for sovereignty and territorial integrity, of non-interference in the internal affairs of each other, of equality and of mutual benefit, and consider that the

development of relations between the two countries on the basis of these principles will be to the mutual advantage of the two countries and of their peoples.

"Accordingly, the Government of the People's Republic of China and the Government of Trinidad and Tobago, in conformity with their common desire to develop friendly relations and co-operation between their two countries, have decided to establish diplomatic relations at the ambassadorial level as from this date."

A *Renmin Ribao* editorial on June 23 greeted the establishment of diplomatic relations between the two countries. It said that this "fully conforms to the interests of our two peoples and reflects their common aspirations. We are gratified with the event on which we extend our warm congratulations." The editorial also expressed the wish that friendship between the Chinese and Latin American peoples will develop from day to day.

Trinidad and Tobago is a beautiful Caribbean island country rich in natural resources. It abounds in petroleum and oil and oil products account for 80 per cent of the value of total exports. Trinidad is the world's biggest natural asphalt-producing island. Trinidad and Tobago also produces sugar, bananas, cocoa, coffee, tobacco, etc.

Since the proclamation of the independence of Trinidad and Tobago in 1962, the government and people of the country have taken a series of measures to protect their state sovereignty and develop their national economy and have achieved many successes.

Marxist Criticism of the Reactionary "Three-Character Rhyme"

Workers in the No. 2 shop of the Shanghai No. 5 Iron and Steel Plant and residents of Peking's Peihsinchiao area have used the Marxist

view in criticizing the *San Tzu Ching* (*Three-Character Rhyme*) which was edited by followers of Confucius and Mencius. This has helped deepen the current movement to criticize Lin Piao and Confucius.

The *Three-Character-Rhyme* was said to have been edited by Wang Ying-lin (1223-96), a Confucian scholar and big bureaucrat in the Sung Dynasty (960-1279). It was successively enlarged by feudal scholars in the Ming (1368-1644) and Ching (1644-1911) Dynasties and then revised in 1928 under reactionary Kuomintang rule.

To implant the reactionary ideas of Confucius and Mencius in the children, the booklet explained the doctrines of Confucius and Mencius in rhymed three-character sentences, hence the name. It had been one of the popular primers since the Sung Dynasty.

Having raised their consciousness in the two-line struggle enormously in the movement, workers in the No. 2 shop came to understand that the *Three-Character Rhyme*, soaked in the poison of the doctrines of Confucius and Mencius, was aimed at deceiving people. Therefore, they proposed that this booklet be seriously criticized.

The workers in the No. 2 shop pointed out that mass criticism of the *Three-Character Rhyme* formed a component part of the deepening criticism of Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius, and of carrying out socialist revolution in the ideological sphere. They have conscientiously studied works by Marx, Engels, Lenin and Stalin and by Chairman Mao, and criticized the reactionary views of philosophy, history, education, morality and the code of conduct spread by this poisonous primer.

The "Three Cardinal Guides" stipulated that subjects should be guided by the sovereign, the son by the father, and the wife by the husband. The *Three-Character Rhyme*

trumpeted that "the Three Cardinal Guides set the proper relations between sovereign and subjects, promoted affection between father and son, and ensured harmony between husband and wife." In criticizing this fallacy, the workers pointed out that the purpose of the followers of Confucius and Mencius in propagating the so-called "guides" was to safeguard slave society, advocate rectifying titles and oppose revolutionary rebellion by the people. Trying to become chairman of the state, Lin Piao shouted that "if the state has no chairman, it will be without a head; if the titles are not correct, words will not carry weight." His aim also was to impose the doctrines of Confucius and Mencius on the Chinese people once again and found a fascist hereditary Lin dynasty.

Residents of the Peihsinchiao area in Peking recently held a forum to criticize the *Three-Character Rhyme* which preached the doctrines of Confucius and Mencius. They concentrated on criticizing its following reactionary viewpoints.

First, criticizing the theory of "human nature." "Man's nature is good at birth" is the opening sentence of the *Three-Character Rhyme*. Seventy-three-year-old pensioner Chin Hsuan said: There is no such thing as good or bad nature at birth, and man's good or bad nature is not something bestowed by heaven. Preaching abstract human nature detached from classes, the *Three-Character Rhyme* only propagates idealist apriorism. Chang Shen-yu, a 68-year-old retired cadre, commented that "qualities endowed by both heaven and man" preached by Lin Piao and "man's nature is good at birth" are fallacies of the same cloth.

Second, criticism of the "Three Cardinal Guides and Five Constant Virtues" (the "Five Constant Virtues" are benevolence, righteousness, propriety, wisdom and sincerity). The *Three-Character Rhyme* said: "First

(Continued on p. 18.)

Train a Contingent of Theoretical Workers in Struggle

IN the movement to criticize Lin Piao and Confucius, China's theoretical front presents a scene of revolutionary vigour.

Using Marxism as their sharp weapon, a number of worker-peasant-soldier activists have criticized Confucian books, studied writings of the Legalist school and forcefully exposed the reactionary ideological foundation of Lin Piao's counter-revolutionary revisionist line.

Some professional theoretical workers have kept to the principle that theoretical work should serve proletarian politics and made new contributions in revolutionary mass criticism.

There is growing enthusiasm in applying Marxism to the earnest study of the present situation and history, as Chairman Mao advocates.

Liberate philosophy from the confines of the philosophers' lecture rooms and textbooks, and turn it into a sharp weapon in the hands of the masses—this call of Chairman Mao's is being further translated into action.

These new changes on the theoretical front further prove that current class struggles and two-line struggles are the best classrooms for studying Marxism and that a contingent of Marxist theoretical workers can be trained and brought up only in the course of such struggles.

The development of the movement to criticize Lin Piao and Confucius now presents us with the following task: How to deepen this criticism, popularize it, and carry it on in a systematic way so as to promote struggle-criticism-transformation on all fronts and ensure the domination by Marxism of all spheres of the superstructure, including philosophy, history, education, literature, art and jurisprudence. This arduous political and ideological struggle requires a huge contingent of Marxist theoretical workers. Party committees at all levels should make conscientious efforts to strengthen the theoretical workers' ranks and regard this as an important measure for deepening the criticism of Lin Piao and Confucius and as a long-term task of fundamental importance for upholding Marxism and opposing revisionism.

Chairman Mao has taught us: "The Marxist philosophy of dialectical materialism has two outstanding characteristics. One is its class nature: it openly avows that dialectical materialism is in the service of the proletariat. The other is its practicality: it emphasizes the dependence of theory on practice, emphasizes that theory is based on practice and in turn serves practice." These two outstanding characteristics of Marxism determine that a theoretical worker should be a fighter who dares to make frontal attacks in the strug-

gle for the triumph of Marxism over revisionism and of the proletariat over the bourgeoisie, and not a bookworm who "pays no heed to what is happening in the world, but concentrates on studying classics by ancient sages." They also determine that the ranks of Marxist theoretical workers can grow in strength only in the great storms of mass struggle, and not within the confines of a study. There were some theoreticians in the past who were divorced from reality and the masses, paid no attention to remoulding their own world outlook and in the end sank into the quagmire of revisionism. We must attach importance to summing up the historical experience and draw lessons from it. We must be aware that there has always been a sharp struggle between the two classes and the two lines as to how to train a contingent of theoretical workers. The essence of the struggle is in which class' image theoretical workers should be trained and what road they should be guided to follow. This struggle will continue in the days to come. We must follow Chairman Mao's instruction that **our chief method is to learn warfare through warfare** and, in the practical struggle to deepen the criticism of Lin Piao and Confucius, train a contingent of theoretical workers capable of carrying on the fight by applying the Marxist stand, viewpoint and method.

Energetic efforts must be made to train a contingent of worker-peasant-soldier theoretical workers who are not divorced from production. This contingent is a new thing that has emerged in the Great Proletarian Cultural Revolution and the movement to criticize Lin Piao and Confucius. Its emergence has forcefully shattered the bourgeois prejudice that "workmen cannot dabble in theory." We must make continuous efforts to strengthen the building of a large contingent of worker-peasant-soldier theoretical workers if we want to deepen the criticism of Lin Piao and Confucius and carry out the all-round dictatorship of the proletariat over the bourgeoisie in the superstructure, remould the old contingent of theoretical workers and replenish it with new blood, criticize in good time certain erroneous ideas in a mass movement that run counter to Marxism, promote the unity of the masses under the guidance of Chairman Mao's revolutionary line, and persevere in grasping revolution and promoting production and other work and preparedness against war. Some areas and units have accumulated good experience in this respect, which should be summed up and spread in good time.

The professional theoretical workers, the backbone force in theoretical work, must be encouraged to integrate with the workers, peasants and soldiers. They should keep in close contact with the worker-peasant-

soldier theoretical workers who are not divorced from production. On the one hand, they should help and guide the latter, and on the other, they should learn from these comrades and, through them, draw nourishment from the masses to replenish and enrich themselves so that their specialities do not become "ivory towers," detached from the masses and from reality and devoid of content or life. Teachers and students of some institutes of higher learning and personnel of academic and publishing departments have joined the workers, peasants and soldiers in criticizing Lin Piao and Confucius. They have given the workers, peasants and soldiers help on theoretical questions and have written a number of fairly good theoretical essays. This has also promoted the remoulding of their own world outlook. We should unite with all intellectuals who want to criticize Lin Piao and Confucius, and bring their initiative into play.

In the course of struggle, it is necessary to read and study conscientiously. We need Marxism in our struggle. Comrades engaged in theoretical work need all the more to study works by Marx, Engels, Lenin and Stalin and by Chairman Mao diligently, and strive to use Marxism to correctly answer questions that arise in current struggles, so as to defeat revisionism, the bourgeoisie and the ideologies of all declining reactionary classes politically and ideologically. It is also necessary to study history, including some works by writers of the Legalist school, and apply the Marxist stand, viewpoint and method in doing so. Both Liu Shao-chi and Lin Piao were worshippers of the Confucian school and opponents of the Legalist school, and so are the Soviet revisionists. Facts in class struggle and the struggle between the two lines tell us that the struggle between the Confucian and Legalist schools over the last 2,000 years and more still has its impact today and has in fact continued to this day. Its impact will be felt in the future too. We should sum up the historical ex-

perience of this struggle, keep advancing along the socialist road and oppose retrogression, carry on the socialist revolution perseveringly and oppose capitalist restoration. This is of great importance in consolidating the dictatorship of the proletariat.

To strengthen the ranks of Marxist theoretical workers is an issue of major importance for the whole Party. To regard theoretical work as something for the propaganda department alone and the training of theoretical workers the concern of institutes of higher learning only is a one-sided view. Party committees at all levels must put building up the ranks of theoretical workers on the agenda of major items. It is necessary to map out plans and adopt practical and effective measures to build up, step by step, the ranks of Marxist theoretical workers from the leading organs down to the grass-roots units, including factories, villages and army companies. It is necessary to strengthen the ideological building of the ranks of theoretical workers and guide them to remould their subjective world while transforming the objective world. Even the worker-peasant-soldier theoretical workers must pay attention to remoulding themselves consciously in line with the proletarian world outlook, and resist ideological corrosion by the bourgeoisie. All high- and middle-ranking cadres of the Party must take the lead in reading so as to have a better command of Marxism. This is of tremendous importance in mobilizing the masses of cadres and people to study theory and enabling the whole Party and army to be skilled in using both the pen and the rifle.

When the ranks of Marxist theoretical workers grow in strength, our Party's fighting capacity will certainly be further strengthened and we are sure to win still greater victories in the struggle to criticize Lin Piao and Confucius!

("Renmin Ribao" editorial, June 18)

Struggle Between Opposing and Worshipping Confucius Over the Last 100 Years

by the Mass Criticism Group of Peking and Tsinghua Universities

THERE has been a period of great social change and great progress in China over the last 100 years or so. In every important change in society there have been sharp struggles between the two classes, the two lines and the two ideologies in the form of struggles between revolution and counter-revolution, progress and retrogression, reform and conservatism. And in the ideological sphere, there have been repeated and acute struggles between opposing and worshipping Confucius.

Historical experience merits attention. A review of the history of the struggle between opposing and wor-

shipping Confucius in the last 100 years or so helps us understand the great significance of the movement to criticize Lin Piao and Confucius which is now developing in depth.

The great peasant revolution of the Taiping Heavenly Kingdom (1851-64) was the first high tide of the anti-imperialist and anti-feudal democratic revolution in modern China. With its spearhead pointed at the feudal system as a whole, this revolution launched

a fierce offensive against the thought of the Confucian school — the spiritual prop of the feudal system.

Hung Hsiu-chuan, leader of the peasant revolution of the Taiping Heavenly Kingdom, resolutely demolished the memorial tablet bearing Confucius' name and declared war on the whole feudal system as early as 1843, the year after the end of the Opium War (1840-42). It was in that same year that he began organizing a secret revolutionary body in preparation for an armed uprising.

To enlighten the working people to break the shackles imposed on them by feudal ideas, he later made up the story of the "Emperor God" who displayed Confucius' books and pointed out that there were "too many fallacies" which led people astray. This "Emperor God" ordered a heavenly attendant to flog Confucius. During the protracted period of feudal society Confucius had been the "absolute authority" whom nobody dared offend. Now Hung Hsiu-chuan had this "sage" of the feudal landlord class kneel before the "Emperor God," the personification of the peasant class, and tried and beaten. This daring action of breaking the 2,000-year-old feudal traditional chains and going against the tide fully reflected the revolutionary spirit of the Chinese peasant masses in firmly opposing the feudal system.

Wherever the peasant revolutionary army of the Taiping Heavenly Kingdom went, it overthrew the reactionary political power of the landlord class by revolutionary violence, pulled down the temples of the "sage Confucius" and smashed the tablets bearing his name, and proclaimed the books of the Confucian school "heretic books." It carried out a revolutionary mopping-up operation against the political, clan, religious and masculine authorities representing the whole feudal system and its ideology and against the "sages and wise men" lauded by previous feudal dynasties.

The peasant revolution of the Taiping Heavenly Kingdom opposed Confucius, while the reactionary feudal landlord class revered Confucius so as to preserve its rotten rule. A member of this class, Tseng Kuo-fan was a Ching government official, a traitor and an executioner. In his "proclamation" denouncing this revolution, he made a special point of protecting the "doctrines of Confucius and Mencius." By rallying the landlord class and all other reactionary forces under the banner of worshipping Confucius and collaborating with the imperialist forces, he put down the revolution of the Taiping Heavenly Kingdom.

II

China's old bourgeois democratic revolution covered the period from the mid-19th century to just before the May 4th Movement in 1919. At that time, the struggle between the new and the old learning on the cultural front was one between the bourgeois new culture and the feudal-class old culture. With Yen Fu (1853-1921) who had studied in Britain as their representative, the bour-

geois thinkers who were engaged in enlightening the people introduced the new learning of the Western bourgeoisie and opposed the old learning of the feudal landlord class. But, owing to the weaknesses of the Chinese bourgeoisie, the new learning they advocated contained much feudal content. A representative of the bourgeois reformers and an advocate of constitutional monarchy, Kang Yu-wei (1858-1927) put forward the idea of "changing the system by citing ancient examples" and thus argued that their reforms did not go against the "doctrines of the sages" Confucius and Mencius.

From the failure of the Reform Movement of 1898 started by Kang Yu-wei and others, the bourgeois revolutionaries led by Dr. Sun Yat-sen (1866-1925) began to realize that a bourgeois republic could not be founded without overthrowing the feudal monarchy by revolutionary means. Some of them also came to know that the thought of the Confucian school or Confucianism was the spiritual support for upholding feudal autocratic rule and that the overthrow of the feudal monarchy made it necessary to topple Confucius and repudiate his reactionary ideas.

The Revolution of 1911 led by the bourgeois overthrew the feudal monarchy, but the fruit of its victory was seized by Yuan Shih-kai (1859-1916), a representative of the reactionary feudal force and chieftain of the northern warlords. Yuan was anxious to become emperor and with the support of imperialism plunged into counter-revolutionary activities to restore feudalism. Using Confucius as an instrument to prepare public opinion for his counter-revolutionary restoration, he offered "sacrifices to Heaven and Confucius" and prattled that the "doctrines of Confucius" were everlasting and all-pervading and were "like food and clothing which people could not do without." A cultural special agent of tsarist Russia, Hermann Keyserling sneaked into China at that time and made speeches in many places about revering Confucius. He chanted that only by revering Confucius could China's "ancient way" be "revived" and people's minds not be "reversed by revolution." He energetically prepared counter-revolutionary public opinion for Yuan Shih-kai to restore the feudal monarchy.

The bourgeois reformers, in the meantime, had already degenerated into feudal royalists. Their ring-leader Kang Yu-wei and others took an active part in the counter-revolutionary activities of Yuan Shih-kai and later Chang Hsun (1854-1923) to restore feudalism. One of the northern warlords, the latter, tried to put the overthrown last emperor of the Ching Dynasty back on the throne but failed ignominiously. After Yuan Shih-kai's restoration efforts had failed, Kang Yu-wei wrote to the then northern warlord government proposing to make Confucianism the "national religion" in the constitution. He also said that "with Confucianism China exists; without Confucianism China would no longer exist." The "China" he referred to was the old feudal China. By sparing no effort to

advocate reverence for Confucius, he wanted to bring about an all-round restoration of feudal rule in China.

Bourgeois ideology played a certain progressive role in the battle against feudal ideology in the period of the old democratic revolution. "However, because the Chinese bourgeoisie lacked strength and the world had already entered the era of imperialism, this bourgeois ideology was only able to last out a few rounds and was beaten back by the reactionary alliance of the enslaving ideology of foreign imperialism and the 'back to the ancients' ideology of Chinese feudalism; as soon as this reactionary ideological alliance started a minor counter-offensive, the so-called new learning lowered its banners, muffled its drums and beat a retreat, retaining its outer form but losing its soul." (Mao Tsetung: *On New Democracy*.) The historical task of leading the new cultural revolution which thoroughly opposed imperialism and feudalism could only fall on the shoulders of the Chinese proletariat.

III

During the period of the great May 4th Movement, the Chinese proletariat mounted the stage of history and became the leading class of revolution. Under the guidance of Marxism-Leninism, the period of the new bourgeois democratic revolution thoroughly opposing imperialism and feudalism started. "Down with the Confucian Shop" was an entirely new revolutionary slogan put forward by the May 4th Movement on the cultural front. Before and after May 4, 1919, many articles criticizing Confucius' ideas, the feudal culture represented by Confucius and the reactionary adverse current of worshipping Confucius and studying the Confucian classics appeared in such journals as the *Hsiang-chiang Review*, the *New Youth* and the *Weekly Guide*.

Lu Hsun (1881-1936) was the greatest and most courageous standard-bearer of the new cultural revolution. Inspired by the October Socialist Revolution, he saw the "dawn of a new era" and plunged heart and soul into revolutionary activities. He fought fiercely against the feudal force represented by the "ethical code" of Confucius. He published the first work of China's new literature, "A Madman's Diary," in *New Youth* in 1918. This was a brave and militant article opposing the Confucian ethical code and denouncing Confucius. Lu Hsun made a cutting exposure of the feudal rulers, saying that while the latter chanted Confucius' "benevolence, righteousness and virtue," not only was there human fat at the corner of their lips, but all their hearts were set on eating man. In this article, he wrote: "I tried to look this up, but my history has no chronology and scrawled all over each page are the words: 'Confucian Virtue and Morality.' . . . I read intently half the night until I began to see words between the lines. The whole book was filled with the two words — 'Eat people.'" He penetratingly pointed out: "There will be no place for man-eaters in the world in future." He called on the people to rise and overthrow that fiendish old

society which was "pitch dark" and where "I don't know whether it is day or night." In his uniquely pungent essays, Lu Hsun mercilessly tore away the mask of all facets of the old society, challenged those following the adverse current of going back to the past feudal order and denounced them as "present-day murderers."

"The cultural revolution ushered in by the May 4th Movement was uncompromising in its opposition to feudal culture; there had never been such a great and thoroughgoing cultural revolution since the dawn of Chinese history." (*On New Democracy*.) The old morality and culture represented by the Confucian school was an important target of this cultural revolution led by the proletariat and guided by Marxism-Leninism. As the advanced elements, the communists at that time reflected the revolutionary aspirations of the working people, who had been enslaved for thousands of years, to overthrow imperialist and feudal rule. Uniting with all possible allies and deployed in battle array, they launched a heroic attack on the "Confucian Shop" in all spheres of social science and literature and art. "Its influence has been so great and its impact so powerful that it is invincible wherever it goes. The numbers it has rallied behind it have no parallel in Chinese history." (*On New Democracy*.) Under such violent revolutionary impact, the prestige of Confucius, who had enjoyed "absolute authority" for over 2,000 years in Chinese feudal society, was swept into the dust.

Some bourgeois intellectuals at the time made up the Right-wing of the May 4th Movement. When it developed in depth, the Right-wing bourgeois intellectuals represented by the reactionary comprador hack Hu Shih promptly turned reactionary and threw themselves into the arms of imperialism and feudalism. In July 1919, Hu Shih rushed out the counter-revolutionary article "Study Problems More and Talk Less About 'isms'" in which he openly opposed using Marxism to examine and guide the Chinese revolution and feverishly championed imperialist and feudal culture.

During the Second Revolutionary Civil War (1927-37), Hu Shih openly advocated revering Confucius in co-ordination with the Kuomintang reactionaries' counter-revolutionary encirclement and suppression of the revolutionary forces. He lauded Confucius as a "great sage for saving all mankind." At the same time, he made a big effort to spread the idea that after the Yin Dynasty had been subjugated by the Chou Dynasty, though Confucius came from a family of Yin's descendants, he could "docilely accommodate himself to his position as a person from a ruined state" and possessed the "magnanimous 'I follow the Chou' spirit." In openly advocating the servile attitude of a person in a subjugated country, Hu Shih was preparing public opinion for Japanese imperialism which was trying to subjugate China at that time. This adverse current of "worshipping Confucius" started by these bourgeois intellectuals was a counter-attack on the May 4th Movement and served the counter-revolutionary politics

of imperialism, the landlord class and the comprador bourgeoisie.

IV

After its founding in 1921, the Communist Party of China led the formation of an anti-imperialist, anti-feudal revolutionary united front and launched a vigorous great revolutionary movement.

The revolutionary peasant movement personally led by Chairman Mao in Hunan and other provinces surged ahead rapidly in a few months. Its spearhead of struggle was directly aimed at the feudal authorities—political, clan, religious and masculine—upheld by the Confucian school. These four authorities “are the embodiment of the whole feudal-patriarchal system and ideology, and are the four thick ropes binding the Chinese people, particularly the peasants.” (Mao Tsetung: *Report on an Investigation of the Peasant Movement in Hunan*.) This was the continuation and deepening of “Down with the Confucian Shop” campaign of the May 4th Movement. In his *Report on an Investigation of the Peasant Movement in Hunan*, Chairman Mao warmly acclaimed: “To overthrow these feudal forces is the real objective of the national revolution. In a few months the peasants have accomplished what Dr. Sun Yat-sen wanted, but failed, to accomplish in the forty years he devoted to the national revolution. This is a marvellous feat never before achieved, not just in forty, but in thousands of years. It's fine.”

Shocked to the marrow by the revolutionary movement, the big bourgeoisie betrayed the revolution and joined the counter-revolutionary camp of imperialism and feudal force. frantic, they went in for a counter-revolutionary military and cultural encirclement and suppression of the revolutionary people. Worshipping Confucius and studying the Confucian classics formed an important part of the counter-revolutionary cultural encirclement and suppression. They raved that “Confucius is the pillar of Chinese culture” and “the completion of the great task of building the country rests on the revival of the thought of the Confucian school.” In issuing the decree to protect the Confucian temples in 1928, they openly said that its aim was “the complete elimination of communism.”

The reactionary warlord governments in various places, especially in Hunan Province which was the revolutionary cradle, successively issued orders for worshipping Confucius and studying the Confucian classics. Reactionary feudal and bourgeois men of letters and scholars like Hu Shih did their utmost to create for the big bourgeoisie reactionary public opinion in support of worshipping Confucius. All this fully revealed that the purpose of their “revival” of Confucius’ thought was to counter-attack the revolutionary people and protect the reactionary rule of imperialism and feudalism over the Chinese people.

During the counter-revolutionary cultural encirclement and suppression, the chief commander of China’s

new cultural revolution Lu Hsun put up the most courageous and firmest resistance. Published in 1935, his article “Confucius in Modern China” penetratingly exposed the counter-revolutionary aim of worshipping Confucius and studying the Confucian classics and the reactionary nature of Confucius’ thought in serving the exploiting-class rulers.

Lu Hsun said in this article: “Confucius devised outstanding methods of governing the state, but these were thought up to rule the people for the sake of those in authority; there was nothing of any value to the people.” Therefore, only the reactionary ruling class would exalt Confucius, and “it was those in authority who boosted Confucius in China, making him the sage of those in power or those anxious to take power, a sage having nothing to do with the common people.” Lu Hsun said: Worshipping Confucius and studying the Confucian classics was merely the reactionaries’ “brick to knock on doors”—an instrument for counter-revolutionary restoration.

Around the start of the War of Resistance Against Japan (1937-45), Japanese imperialism, with a view to subjugating China and acting on Hu Shih’s idea of “conquering the minds of the Chinese people,” also made a big effort to advocate worshipping Confucius and spread reactionary propaganda about establishing the “greater East Asia new order” and a “happy land ruled in the kingly way” based on the “teachings of Confucius.”

Class struggle in society inevitably is reflected in the Party. To push their opportunist lines, opportunist ringleaders such as Chen Tu-hsiu, Wang Ming and Liu Shao-chi at that time also shamelessly trumpeted the reactionary thinking of the “Confucian Shop.” Chen Tu-hsiu declared that “Confucianism is a powerful doctrine in Chinese history.” To oppose the vigorously rising revolutionary movement of the peasants in 1927, he spared no effort to advocate the “doctrine of the mean” of Confucius and Mencius, and chattered that “we must keep to an eclectic line of the mean for a considerable period of time.” Wang Ming extolled the thinking of Confucius as the “national virtue and national spirit for 5,000 years” in China and urged “sharing weal and woe” with the Kuomintang reactionaries and “closely depending on each other” in the spirit of “great national benevolence and love.”

Liu Shao-chi was also enthusiastic in publishing his sinister book *Self-Cultivation* which preached the “doctrines of Confucius and Mencius.” He also prattled that Confucian thinking “is useful in our national revolutionary war against Japanese aggression,” and he wanted the Communists to “compromise with Confucius.” The Kuomintang anti-Communist element Chen Po-ta even exalted Confucius’ “principle of loyalty and forbearance” as “the highest virtue for all men,” and said that “Confucius had his epoch-making merits in the history of Chinese culture and his contribution to our national spirit cannot be obliterated.” In preaching the fallacy of worshipping Confucius, they all wanted

to surrender to the Kuomintang reactionaries and Japanese imperialism.

In *The Orientation of the Youth Movement* and other articles, Chairman Mao sternly criticized this adverse current of worshipping Confucius then existing at home and abroad and in and outside the Party. Especially in *On New Democracy*, Chairman Mao made a historical summing up of this situation: "All those who advocate the worship of Confucius, the study of the Confucian canon, the old ethical code and the old ideas in opposition to the new culture and new ideas" are exponents of the reactionary culture. "This kind of reactionary culture serves the imperialists and the feudal class and must be swept away. Unless it is swept away, no new culture of any kind can be built up. There is no construction without destruction, no flowing without damming and no motion without rest; the two are locked in a life-and-death struggle."

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Socialist revolution is a great social revolution unprecedented in depth. After summing up the historical experience of the dictatorship of the proletariat in China and abroad, Chairman Mao set forth the theory of continuing the revolution under the dictatorship of the proletariat, and formulated for our Party the basic line for the historical period of socialism.

Chairman Mao has attached great importance to the class struggle in the superstructure and in the ideological sphere. During the last 20 years or so, Chairman Mao has personally led the whole Party and the people of the whole country to criticize the reactionary film *The Life of Wu Hsien*, the bourgeois idealist thinking of the group represented by Hu Shih in the study of *The Dream of the Red Chamber*, the Hu Feng counter-revolutionary clique and Yang Hsien-chen's reactionary philosophical thinking. During those years Chairman Mao also initiated the revolution in literature and art, education and other fields. These revolutions have effectively consolidated and strengthened the dictatorship of the proletariat, and dealt heavy blows at the influence of the feudal, capitalist and all other exploiting-class ideas entrenched in the ideological sphere.

But the overthrown exploiting classes are not reconciled to their defeat. Liu Shao-chi and Lin Piao, agents of the landlord class and bourgeoisie within the Party, vainly tried to overthrow the dictatorship of the proletariat and restore capitalism in China. They did whatever they could to oppose the revolution in the superstructure and the ideological sphere and feverishly spread the thinking of the bourgeoisie and the Confucian school to serve their counter-revolutionary restoration activities. The struggle between opposing and revering Confucius, therefore, is still an important part of the struggle between the two classes and the two lines on the ideological front in the period of socialist revolution.

After country-wide liberation in 1949, Liu Shao-chi twice revised and published his sinister book *Self-*

Cultivation in which he continued to preach the "doctrines of Confucius and Mencius." With the support of Liu Shao-chi's bourgeois headquarters, a sinister meeting to revere Confucius took place in 1962. It glorified Confucius as the "greatest figure in China's history of thought" who advocated bourgeois "liberty, equality and fraternity" and lauded him as a person who "played an important progressive role in history."

In criticizing the reactionary ideas of advocating the worship of Confucius and studying the Confucian classics spread by Liu Shao-chi and his gang, Chairman Mao has penetratingly pointed out: "The socialism of today is indeed unprecedented. Compared with the Confucian 'classics,' socialism is infinitely superior." The Great Proletarian Cultural Revolution personally initiated and led by Chairman Mao shattered Liu Shao-chi's bourgeois headquarters, struck devastating blows at all old culture and ideas and hit hard at the reactionary adverse current of worshipping Confucius.

The counter-revolutionary conspirator and double-dealer Lin Piao was a big Party tyrant and warlord who neither read books, newspapers and documents nor had any learning at all. But he had the audacity to talk about Confucius, Mencius, philosophy and history, and took the doctrines of Confucius and Mencius as his counter-revolutionary "maxim." Taking over Confucius' reactionary programme "restrain oneself and return to the rites" which was aimed at restoring the slave system, he shouted again and again after the Ninth Party Congress that "of all things, this is the most important: to restrain oneself and return to the rites." He impatiently tried to subvert the dictatorship of the proletariat and regarded capitalist restoration as the most important thing of all.

Lin Piao also made a big to-do in preaching the theory of "genius" trumpeted by Confucius and Mencius and used it as his anti-Party theoretical programme in his plot to usurp Party leadership and seize state power. He lauded to the skies the "doctrine of the mean" of Confucius and Mencius, opposed the Marxist theory of class struggle and attacked our struggle against revisionism. He also preached such reactionary ideas of Confucius and Mencius as "virtue," "benevolence and righteousness" and "loyalty and forbearance." Shouting that "he who relies on virtue will thrive and he who relies on force will perish," he used Confucian phrases to viciously attack the dictatorship of the proletariat in an attempt to fundamentally change the Party's basic line for the whole historical period of socialism and overthrow the dictatorship of the proletariat and the socialist system. Using the reactionary code of conduct of Confucius and Mencius, he formed a self-seeking clique, engaged in conspiracies and intrigues and played double-dealing tactics. He included the precept "succeed, or die to preserve virtue" of Confucius and Mencius in the discipline of his counter-revolutionary fascist contingents and demanded that they persist in counter-revolutionary activities to the end.

This shows that Lin Piao was a devout disciple of Confucius. He made use of Confucian thought as his

instrument to oppose the dictatorship of the proletariat. Therefore, while deepening our criticism of Lin Piao, we should thoroughly criticize the reactionary ideas of Confucius and of worshipping him. This is an important content in deepening the criticism of Lin Piao and a component part of criticizing him.

What is worth noting is the fact that, in order to encourage the Lin Piao anti-Party clique, social-imperialism also jumped out at that time to wildly exalt Confucius. They babbled that "the name of Confucius has been indissolubly linked with the development of the Chinese people's spiritual culture for thousands of years," but "both Confucius and Mencius declared that the interests of the people were the ultimate and highest goal of governing," that they were the "founders of the political theory of the most ideal social and state systems," and so on and so forth. The "Chinese people" social-imperialism referred to were none other than the US reactionary ruling classes in China and such reactionaries and traitors as Wang Ming, Liu Shao-chi and Lin Piao. The Soviet revisionist renegade clique has not given up its dream of subjugating China. No wonder it considers that it "cannot be 'indissolubly linked with'" those of the overthrown slave-owning, feudal landlord and capitalist classes in China.

Concomitant with the repeated sharp class struggles in the past century and more were endless sharp struggles between opposing and worshiping Confucius. This has enabled us to understand that all the revolutionary and progressive classes oppose Confucius, and the proletariat and the peasant masses are the revolutionary classes that most firmly oppose Confucius. All decadent and declining classes always safeguard their reactionary rule by advocating the worship of Confu-

cius, and after they have been overthrown they will use this as their ideological weapon in trying for a counter-revolutionary restoration.

In their vain efforts to turn China into their colony, imperialism and social-imperialism have also advocated the reactionary thinking of Confucius so as to realize their aggression against China and support the restoration activities of the reactionary forces. In the struggle between the two classes and the two lines as manifested in the struggle between revolution and counter-revolution, progress and retrogression, and reform and conservatism, we must consciously and resolutely stand on the side of revolution, progress and reform and firmly oppose retrogression and restoration.

The Tenth Party Congress called on us to attach importance to the class struggle in the superstructure, including all spheres of culture, and transform those parts of the superstructure which do not conform to the economic base. Criticism of Lin Piao and Confucius is a political and ideological struggle in the superstructure, through which Marxism prevails over revisionism and the proletariat over the bourgeoisie. The history of struggle on the ideological front over the last century tells us that an important spiritual prop of the old superstructure is the Confucian school of thought. The influence of the reactionary ideas of Confucius is fairly deep-rooted because the reactionary ruling classes ceaselessly inculcated them for some 2,000 years and the ringleaders of the opportunist lines energetically trumpeted them. Therefore, in order to deepen the revolution in the superstructure and the ideological realm and consolidate the dictatorship of the proletariat, it is necessary to repeatedly criticize the reactionary ideas of Confucius.

African People March On Victoriously

THE Organization of African Unity held its 11th Assembly of Heads of State and Government in Mogadishu and achieved important successes in the present excellent situation in which the united African struggle against imperialism has won unceasing victories. The assembly called on the African countries and people to further unite and strengthen the national-liberation struggle until the continent's complete liberation. This is of very great significance in promoting the intensification of the African national-liberation movement. The Chinese Communist and the world's peoples are heartily congratulated on its success.

The African people armed struggle and resistance against colonialism and racism have made heroic sacrifices headway in recent years. The birth of the People's Republic of Guinea and the collapse of the colonial empire of Portugal in Africa are the most prominent examples. In Africa the new democratic movement, which has been

the African national-liberation movements. In these circumstances, the O.A.U. summit conference highly evaluated the victory of the people's armed struggle in Portuguese colonies and at the same time correctly pointed out that the forces of colonialism and racist regimes are ganging up with imperialism to create confusion and hatch schemes in a vain attempt to stem the mighty, roaring currents of the African national-liberation struggle. The summit, therefore, stressed in particular that no sacrifice should be spared in supporting the intensified struggles of the peoples of Mozambique, Angola, Guinea-Bissau and the Cape Verde Islands, Sao Tome and Principe and the liberation struggles of the peoples in African regions still under colonialist and racist domination until complete independence is achieved. This solemn decision showed the orientation for the continued struggle of the African people and their sacred aspirations for realizing the liberation of the whole of Africa.

The conference solemnly declared that Portugal must unequivocally proclaim recognition of the right to total independence of the people of its colonies in their territorial integrity and enter into negotiations for the transfer of power only with the national-liberation movements recognized by the O.A.U. If Portugal does not take into consideration such legitimate demands of the African people, "there will be no other way but pursuit and intensification of the struggle for national liberation." This firm stand of the African people is sure to win the universal sympathy and support of the people of the world.

The assembly also adopted a resolution firmly supporting the Palestinian people's struggle against Zionism and decided to strengthen co-operation between the African and Arab countries in exploiting their resources. Mutual support, unity and co-operation between the African and Arab people in their common struggle are an important guarantee for their victory and a manifestation of the militant friendship among the peoples

of the Third World in standing together through thick and thin.

The African people are continuing to march forward in victory amid the excellent international situation. The Chinese and African people are comrades-in-arms on the same front. Together with the people of the other Third World countries, we are gladdened by the victory and achievements of the African people. Meanwhile, we are also aware of the arduous and complicated tasks of struggle facing the African people. We will, as always, stand on the side of the African people and firmly support the African countries and people in their struggle to win and safeguard national independence, develop their national economies and oppose imperialism, colonialism, neo-colonialism, racism, Zionism and great-power hegemonism. Africa belongs to the great African people. Africa will certainly win total independence and liberation through its own unremitting struggle!

("Renmin Ribao" editorial, June 20)

The O.A.U. Summit Conference

THE 11th Assembly of Heads of State and Government of the Organization of African Unity met from June 12 to 16 in Mogadishu, the Somalian capital.

Flanking the entrance to the People's Hall where the assembly met, the national flags of the 42 independent African states (including the newly independent Guinea-Bissau admitted to the organization last year) fluttered in the breeze. Militant slogans posted on the walls inside the meeting hall read: "Africa belongs to the African people!" "O.A.U. firmly supports the national-liberation movements in Africa and throughout the world!" "Africa must end foreign exploitation and realize self-reliance!" "Long live African unity!" Overlooking the rostrum was a huge oil painting of an African woman who shatters her shackles amidst the cheers of a crowd, a painting that brought into relief the determination of the African people to liberate the whole African continent and added to the atmosphere of unity and militancy at this grand meeting.

Important Achievements

The assembly adopted a declaration and a series of important resolutions to embody its great achievements. It has made positive contributions to strengthening the unity of the African people against imperialism, to the cause of safeguarding national independence and striving for Africa's total liberation, and also to the just struggle of the people of the Third World fighting in unity against imperialism.

"The 11th O.A.U. summit conference is a great victory for Africa and its friends," said Mohamed Siad

Barre, President of Somalia's Supreme Revolutionary Council and current O.A.U. Chairman, at a press conference after the close of the meeting.

The vital question of decolonization, he added, was given priority at the conference which had adopted important decisions aimed at achieving total liberation of Africa from colonialism, neo-colonialism, racism and apartheid.

One salient feature of the summit conference was to further strengthen African unity and intensify the struggle for Africa's total liberation. The conference unanimously shared the view of Nzo Ekangaki who the outgoing O.A.U. Administrative Secretary-General declared in his report that the collapse of the fascist regime in Portugal was the immediate result of the valiant actions of Africa's freedom fighters and an undisputed victory for the liberation movements.

The glorious birth of the Republic of Guinea-Bissau was the fruit of victory of its heroic people who have persevered in protracted armed struggle. This new-born republic was able to attend the conference as one of the O.A.U. member states. When its representative made his first appearance, he was warmly applauded by the conference. The summit conference session elected Luis Cabral, the new republic's President of the Council of State, its first vice-chairman.

For Africa's Complete Independence

In this victorious excellent situation, the participants in the conference stressed, the African people must continue to heighten their vigilance and guard

against all sorts of colonialist underhand activities while the organizations of the various liberation movements must intensify the fighting until the whole African continent wins complete independence. "Africa's policy," declared Nigerian Head of State General Yakubu Gowon, "remains the total and unconditional independence at an early date of all territories still held by the Portuguese and others in Africa." Upper Volta President Sangoule Lamizana said: "Victories have been won, but we should remain vigilant and resolutely give every necessary support to the just cause of our brothers, the liberation fighters." President Samora Machel of the Mozambique Liberation Front stressed that "the struggle for liberation has not ended. Africa must unite to make Portugal more and more isolated and must continue to struggle to force the allies of Portugal to stop supporting Portuguese colonialism."

Another major issue over which the summit conference showed concern and discussed was the question of opposing imperialist exploitation and plunder, safeguarding national resources and economic rights and interests and developing the national economy.

The conference unanimously approved a resolution endorsing the Declaration and Programme of Action on the establishment of a new international economic order as adopted at the 6th Special Session of the U.N. General Assembly. At the same time, it called on all O.A.U. member states to play an active role in implementing the said declaration and programme.

Speaking at the session over which he presided as its chairman, Somalia's Mohamed Siad Barre warned that the African people would not be able to achieve the important goal of ensuring their social and economic welfare as long as they allowed neo-colonialism to go on exploiting their resources and permitted aliens to control their economic destiny.

Sudanese President Gaafar Mohamed Nimeri urged the African countries to shake off dependence on imperialism and free themselves from manipulation by the two superpowers.

The African countries and people are increasingly aware of the importance of strengthening African unity and co-operation in implementing the common task of opposing imperialism and colonialism and developing their national economies. Nigeria's General Gowon, who had been chairman of the previous summit conference, reviewed in his report the past year's progress by the O.A.U. in eliminating the differences and disputes among fraternal African countries through consultation. Speaking with the accent on the importance of African unity, he assured the conference that despite the problems and differences among African countries, they could resolve them in the true African spirit and the African way.

President Moktar Ould Daddah of Mauritania in his speech denied the rumours spread by imperialism while pointing out that the O.A.U. had never been so united as it was today. He noted that solidarity and co-operation among the African countries and between

Africa and the Arab countries was being further strengthened.

The conference adopted a series of resolutions on inter-African co-operation in economic affairs, technology, communications and transport, telecommunications, culture and other fields. It also approved a resolution to help a number of African countries do away with the adverse effects of a serious drought. All these resolutions demonstrated the spirit of solidarity and co-operation and mutual support among the African countries.

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The conference highly evaluated the just stand of the African countries in support of the Arab countries' struggle against aggression. A resolution on the Middle East situation and Palestinian question was adopted to reiterate such principles as the total withdrawal of Israeli forces from all Arab territories occupied since June 1967, exercise by the Palestinian people of their right to self-determination and recognition of their national rights.

As Chairman Siad pointed out at the conference, the action taken by the African countries in support of the Arab people was a question of principle, not a deal. At the same time, he praised the Arab countries for using oil as a political weapon to strike at Israel and international imperialism. He also spoke highly of the struggle of the oil-producing countries demanding fair prices for their own resources.

Third World More United Than Ever

Attending the conference as observers were Foreign Minister Sarin Chhak of the Royal Government of National Union of Cambodia and Foreign Minister Nguyen Thi Binh of the Provisional Revolutionary Government of the Republic of South Viet Nam. Warmly welcomed at the conference, they were received by many African heads of state or government who conveyed their sympathy and support for the Cambodian and Vietnamese peoples' just struggle against aggression. While the conference was in session, the establishment of diplomatic relations was announced by the Government of the Malagasy Republic and the R.S.V.N. Provisional Revolutionary Government. Formal recognition was extended by the Government of Mauritius to the R.S.V.N. Provisional Revolutionary Government. The peoples of Africa and Indochina inspire and support each other in their common struggle against colonialism and imperialism.

Africa is an important component part of the Third World, and the people there are awakening and growing in strength. The African countries are advancing and are playing an increasingly important part in international affairs. Born 11 years ago with 31 member states, O.A.U. today has grown into a big organization of 42 countries. Inspired and promoted by O.A.U., the African people's cause of fighting in unity against imperialism and of striving for and preserving national independence will certainly win still greater victories and will surely make new contributions to the Third World's just struggle in unity against hegemonism.

Struggle Against Hegemony Over Maritime Rights

THIS Second Session of the Third U.N. Conference on the Law of the Sea which opened on June 20 in Caracas, Venezuela, will discuss questions on framing a new law of the sea. Following the Special Session of the U.N. General Assembly to study problems of raw materials and development, this is another important international conference at which the Third World countries are struggling in unity against hegemony. The convocation of the conference reflects the awakening and growth of the Third World and marks a new development of today's worldwide struggle against superpower maritime hegemony.

About 3,000 representatives from 150 countries, areas and international organizations attended the opening session. Among the main items on the agenda of the conference, which is scheduled to last 10 weeks, are: the breadth of the territorial sea and economic zone; the straits used for international navigation; fisheries; preservation and exploitation of maritime resources; preservation of maritime environment; as well as an international system of the law of the sea.

The world's vast sea areas have all along been an important scene of contention and plunder by the colonial and imperialist countries. Today, in order to dominate the world, the two superpowers are frenziedly expanding their aggressive activities from the land to the seas and are locked in fierce contention for domination of the seas. They constantly send warships and nuclear-powered submarines into every ocean to display their power and seek by every means naval bases in other countries and the right to use their ports. They also dispatch large numbers of fishing boats and "research vessels" to the territorial seas of other countries for large-scale exploitation of their fishery resources and to collect maritime information. In this respect, the actions of Soviet social-imperialism show themselves to be particularly malicious and hypocritical. By their actions, the two superpowers seriously violate the sovereignty and harm the economic interests of many countries, especially the Asian, African and Latin American countries, and pose a threat to their national security. The awakening Third World countries are uniting on the question of maritime rights and waging a tit-for-tat struggle against the two superpowers on problems concerning territorial waters and limits of jurisdiction, transit through straits, exploitation of resources in the international sea-bed and the system of the law of the sea.

The struggle for maritime rights is focused on the question of the limits of territorial waters and jurisdiction. In order to secure maritime domination and take posses-

sion of the fishery and sea-bed resources of other countries, the superpowers have been trying to maintain the maximum "high seas" by limiting the extent of the territorial waters and jurisdiction to 12 nautical miles. They arrogantly assert that extension of that limit by any country is impermissible and would be tantamount to undermining the "freedom of the high seas." The Third World countries, however, are firm in their principled stand of safeguarding their state sovereignty and are resolutely opposing the superpowers' attempts to impose their one-sided views on others. They stress that there has never been a universally recognized and unified breadth of territorial waters. It is a country's own sovereign right to determine the breadth of its territorial waters and limit of jurisdiction, and the superpowers have no right whatsoever to fix them.

The Third World countries maintain that it is entirely reasonable and legitimate for a coastal state to define an appropriate breadth of its territorial waters and of an adjacent economic or fishing zone under its exclusive jurisdiction in accordance with natural conditions and by taking into account its needs for national economic development and security. The superpowers have no right to interfere in such affairs. It is against their unbridled expansion and plunder that the Latin American countries took the lead in launching a struggle in defence of their 200-nautical-mile maritime rights. They have declared their decision to exercise sovereignty and jurisdiction over their territorial waters and zones under their jurisdiction up to 200 nautical miles. Countries such as Peru, Ecuador and Mexico have taken a series of practical steps to defend their territorial waters and fishing resources. Whenever ships of the superpowers intrude into their territorial waters and zones under their jurisdiction to plunder their fishing resources, they strongly protest it take the ships into custody and fine them. This just struggle of Latin American countries has won warm support and response from numerous developing countries in Africa and Asia, as well as varying degrees of sympathy and support from many countries of North America, Europe and Oceania. Up to now, about 80 countries have declared their support for the 200-nautical-mile maritime rights. The surging movement against superpower disregard of the sovereign maritime rights of the medium-sized and small countries has put the two hegemonic powers, the Soviet Union and the United States, in an increasingly isolated position.

On the question of transit through straits, the superpowers stubbornly oppose any claim of sovereignty by a coastal state over a strait within its territorial waters. They clamour for the "free passage" or "free flight" of

foreign ships and planes, military or otherwise, through or over all straits without any restrictions whatsoever. The Soviet revisionists have even called for the "internationalization," i.e. international control, of the Strait of Malacca which lies within the territorial waters of Malaysia and Indonesia, so that Soviet naval vessels and military planes can pass the strait at will. This despotic superpower attitude has aroused strong opposition from the coastal states concerned. They hold that straits within the territorial waters of a coastal state form an integral part of its territorial limit, and their status as such is not changed in the least even though they are constantly used for international navigation. They maintain that a coastal state has the right to exercise jurisdiction over such straits and to set the regulations and rules necessary for its own security and interests as well as for facilitating international navigation, so that non-military foreign vessels can enjoy "innocent passage" only when they observe the law and regulations of the coastal state. As to foreign military ships and planes, the coastal state has the right to demand advance notice or grant permission before they can pass through or over its straits. Seeing through the despicable machinations of the superpowers, Malaysia, Singapore and Indonesia in 1971 issued a joint statement announcing joint control of the Strait of Malacca and the Strait of Singapore. In recent years, the Malaysian Government has reiterated its stand against the use of the Strait of Malacca by other countries for political and military purposes.

On the question of exploitation of international sea-bed resources. Relying on their advanced technology, the superpowers are trying by every means to monopolize and wilfully exploit resources in the sea-bed and ocean floor. The Soviet revisionists even take exception to the use of the terms "zones under national jurisdiction" and "international sea-bed area." But the Third World countries firmly hold that resources in the international sea-bed area belong, in principle, to the people of all countries and it is therefore necessary for all countries of the world, big and small, rich and poor, to jointly

work out an efficient international system and set up a relevant international organization for the control and exploitation of the resources. They are opposed to superpower domination and monopoly in any form.

On the system of the law of the sea. The two superpowers, especially the social-imperialist Soviet Union, have taken pains to try to uphold the old system of the law of the sea based on colonialism, imperialism, and hegemonism. The Soviet revisionists assert that the old system of the law of the sea contains "principles and rules which took shape in the course of hundreds of years and have been proved in practice." "Freedom of the high seas," they allege, is "a generally accepted rule governing present-day international relations," and forms "the basis of the law of the sea." They have vigorously attacked as "extremism" and "division of the high seas" the Third World countries' persistent stand for 200-nautical-mile maritime rights. The vast number of small and medium-sized countries, however, clearly see the reactionary nature of the old system of the law of the sea and go to the bottom of the matter by pointing out that the old system is a vestige of colonialist rule and so-called freedom of the high seas is in fact freedom to maintain inequality. They have made it unmistakably clear that they will not be bound by such an old system and rules. They strongly call for working out, through full discussion by all countries of the world on a truly equal footing, a new law of the sea in accordance with the demands of the present times and the legitimate interests of the small and medium-sized countries.

The struggle of the Third World countries to uphold maritime rights is gaining a momentum with irresistible force. At the time when the Third U.N. Conference on the Law of the Sea is taking place, they are closing ranks and uniting with still more Second World countries also subjected to bullying by the superpowers. This joint, united struggle of all countries oppressed by the superpowers will defeat the machinations of the two hegemonic powers, the Soviet Union and the United States, break the shackles of the old system of the law of the sea and secure new victories in the struggle to safeguard their state sovereignty and economic interests and to work out a new law of the sea.

For Your Reference

Conference on Law Of the Sea

THE Second Session of the Third U.N. Conference on the Law of the Sea which opened on June 20 in Caracas, capital of Venezuela, will last until August 29. According to the decision of the 28th U.N. General Assembly, the task of the conference is to adopt a con-

vention dealing with all matters concerning the law of the sea.

The third conference on the law of the sea was conducted in two sessions. The first, held in New York last December, dealt with all the organizational matters of the third conference and elected the conference president, 31 vice-presidents including China, members of its general committee and drafting committee and the secretariat of its major committees. The second session is a substantive one which carries out the necessary consultations and other work for the drafting and adoption of a comprehensive agreement on the law of the sea.

The United Nations had held two previous conferences to frame the law of the sea.

Attended by delegates from more than 80 countries, the first conference was held in Geneva from February 24 to April 27, 1958. The big imperialist powers tried their utmost at the conference to limit and encroach upon the maritime rights of the developing coastal countries and left no stone unturned in trying to limit those of the other countries to the narrowest scope. Their disregard for the sovereignty of other states and schemes to dominate the sea were denounced by many countries. However, because many Asian, African and Latin American countries had not won independence at that time and only about 50 per cent of the countries in attendance were in the three continents, many reasonable suggestions were turned down by the conference. Under the control of the big imperialist powers, it adopted four conventions which did not reflect the reasonable demands of the numerous developing countries at all. They were: The Convention on the Territorial Sea and the Contiguous Zone, the Convention on the High Seas, the Convention on the Continental Shelf and the Convention on Fishing and Conservation of the Living Resources of the High Seas.

These conventions were advantageous to the carrying out of maritime hegemony by the superpowers and disadvantageous to the just struggles of the developing countries to defend their sovereignty and safeguard their national economic interests. For instance, although the conference did not clearly stipulate the width of the territorial sea because of the persistent struggles of the small and medium-sized countries, the Convention on the Territorial Sea and the Contiguous Zone did purposely lay it down that the extension of the contiguous zones would not be permitted to go "beyond 12 miles from the base lines." Using this clause, the superpowers have tried to limit the maritime rights of other countries to 12 miles in opposition to the just struggles of the developing countries for the defence of their maritime rights. The convention also provides that the innocent passage of foreign ships through straits for international navigation must not be obstructed. In this way, it enables foreign warships to pass through straits within the territorial waters of coastal countries in defiance of their sovereignty and without prior notification to or permission from these countries, and thus facilitates the naval expansion and military aggression of the superpowers.

The second conference on the law of the sea took place in Geneva from March 17 to April 26, 1960. The discussions were confined to the width of the territorial sea and fishing zone of every coastal country, and countries attending the conference were about the same as at the first. To facilitate their aggression and plunder, the superpowers continued to insist obdurately at the conference that the width of the territorial sea and fishing zone cannot exceed 12 miles. But their unreasonable proposals were resolutely

resisted by the small and medium-sized countries and their plot to narrow the territorial sea and fishing zone was eventually frustrated. The conference failed to reach agreement on the width of the territorial sea and fishing zone.

The U.N. Committee on the Peaceful Uses of the Sea-Bed and the Ocean Floor Beyond the Limits of National Jurisdiction (in short: the U.N. Sea-Bed Committee) was formally established in 1969 and preparations for the third conference on the law of the sea began in 1971.

Great changes have taken place in the international situation since 1958. The struggle in defence of the 200-mile maritime rights which was initiated by the Latin American countries has become a worldwide struggle against maritime hegemony by the superpowers. At present some 80 countries support the 200-mile maritime rights, including most Third World countries. Some Second World countries also openly support the 200-mile economic zone. The two superpowers, the United States and the Soviet Union, are extremely isolated. The developing countries have pointed out that the old law of the sea safeguarding colonial interests has become outdated and that a new law of the sea should stipulate that the coastal countries have the right to extend their limits of jurisdiction to 200 miles at the maximum. They have strongly demanded the formulation of a fair and reasonable new convention at the third conference on the law of the sea which safeguards the legitimate rights of the small and medium-sized countries to replace the old one.

By strengthening unity, the Third World is now waging a steadfast struggle against the aggressive ambitions of the superpowers scrambling for maritime hegemony. While discussing the formation of the various committees at the first session of the third conference on the law of the sea, numerous small and medium-sized countries held that one country could hold only one major post, but the Soviet and U.S. delegates arrogantly demanded that each of their countries should hold two major posts. This unreasonable demand of great-power hegemonism was strongly condemned by many developing countries. During the discussion on the draft rules of procedure, the Soviet Union, afraid that the developing countries which made up the great majority of the conference would adopt a resolution unfavourable to its competition for maritime hegemony, insisted that any resolution on substantial questions must be adopted on the principle of reaching unanimity through consultations or by a nine-tenths majority in voting, in an attempt to maintain the veto power of Soviet social-imperialism. Because of the unreasonable conduct of the superpowers, no agreement was reached on the draft rules of procedure. The session finally decided that the draft rules of procedure should be adopted through consultation in the first week of the second session; if no agreement was reached despite all efforts, these rules should be adopted by a simple majority.

ROUND THE WORLD

SOUTH VIET NAM

New Victories

The south Vietnamese people celebrated the fifth anniversary of the establishment of the Provisional Revolutionary Government of the Republic of South Viet Nam on June 8 with new victories. As the sole authentic representative of south Viet Nam, the R.S.V.N. Provisional Revolutionary Government has led the people in the heroic fight and won great victories in the war against U.S. aggression and for national salvation. Since the signing of the Paris agreement, the government, leading the people in continuing to display the staunch revolutionary spirit, has won new victories in the struggle to defend the Paris agreement, safeguard the fruits of the revolution and consolidate and build up the liberated areas.

The signing of the Paris agreement ushered in a new stage in the south Vietnamese people's struggle. In the last sixteen months, the Nguyen Van Thieu clique, with U.S. connivance, has wantonly undermined the ceasefire agreement, sending a million Saigon troops and police force into operations and creating over 370,000 ceasefire violations, including 42,000 military operations nibbling at the liberated areas and 270,000 police "pacification" operations. Instead of responding to the series of reasonable and just proposals, particularly the six-point proposal of March 22, 1974, put forward by the Provisional Revolutionary Government for the implementation of the Paris agreement, it has arbitrarily broken off the south Vietnamese two-party consultative conference and disrupted the joint military commission's normal activities.

The south Vietnamese people have waged a resolute struggle against the Thieu clique's perverse actions and dealt the Saigon troops invading the liberated areas repeated blows. In the last sixteen months, the armed forces and people in the liberated

areas have wiped out a total of more than 100,000 enemy troops and recovered many places invaded and occupied by the enemy, thus linking the liberated areas from north to south up into one contiguous territory.

While launching victorious counter-attacks on the invading enemy, the armed forces and people in the liberated areas also have made energetic efforts to open up wasteland, build water conservancy works and develop farm production, transport and communications, culture and education as well as public health work.

With the new victories of the south Vietnamese armed forces and people, the situation in south Viet Nam continues to develop in a direction favourable to the people. Should the Thieu clique refuse to learn a lesson from its defeat but continue to sabotage the agreement and provoke a war, it will only be courting a more disastrous defeat.

GOTEBORG

Soviet Warship's "Call" Protested

A Soviet warship's "call" at the port of Goteborg in Sweden aroused protests from the Swedish people.

About 1,000 Goteborg residents demonstrated on June 8 at the port in which the Soviet naval vessel anchored. The demonstrators read a protest condemning Soviet social-imperialism's maritime expansionism.

The Goteborg Organization of the Communist Party of Sweden issued a statement on June 7 protesting the ship's "call." Denouncing the maritime expansionism of Soviet social-imperialism, it drew attention to the fact that the Soviet navy has substantially increased its strength in recent years. The statement said that Soviet nuclear submarines in the Indian Ocean and the Mediterranean have posed a threat to the security of the small countries. While its naval vessels have frequently intruded into the territorial waters of other countries,

the Soviet Union has built naval ports far from its own territory, the statement added.

The statement also pointed out: The Soviet leaders are trying to claim the Baltic Sea out of their imperialist aims. This threatens Sweden's national interests and it is imperative for the Swedish people to join the growing ranks of the fighters against the two superpowers' manoeuvres for world hegemony.

A Soviet submarine was driven off by Swedish naval vessels in May for secretly entering Swedish territorial waters to steal military information.

NATO BLOC

Ottawa Meeting

The 15-nation NATO Foreign Ministers' Spring Council Meeting took place in Ottawa on June 18 and 19. A communique issued by the meeting noted: "In the face of growing Soviet and Warsaw Pact military power and the risk of renewed tensions the allies must, through the Atlantic Alliance, maintain their resolve and capacity to defend themselves."

Speaking at the opening session of the meeting, Joseph Luns stressed the threat to Europe of ever growing Soviet military power. He said there are quite a number of people in Western Europe who hold "the comfortable conviction that Europe has, as it were, an inalienable and, in a sense, a privileged right to peace." But recent events had shown that "the Soviet Union does not hesitate to use force if, by so doing, it feels that it can secure advantages without taking disproportionate risks."

Luns said: "The primary lesson to be learnt from the war in the Middle East is that the Soviet threat still exists." "The continuing growth of the Soviet military capability" "is difficult to reconcile with the U.S.S.R.'s solemn affirmation . . . to the effect that it wants to promote detente." "To Moscow, detente is a one-way process serving the exclusive interests of the Soviet Union." He maintained that at present "it is more necessary than ever for the Atlantic countries to close their ranks" and

preserve "an overall NATO defence capability."

French Foreign Minister Sauvagnacques said that despite its withdrawal from NATO's military organs, France intended to contribute to increasing the efficiency and cohesion of the alliance.

Foreign Minister Genscher of the Federal Republic of Germany held that NATO, through an allied troop

presence in Europe, remained a key to the F.R.G.'s security.

With Soviet-U.S. contention in Europe sharp, the United States proposed a readjustment of its relationship with West European allies in April last year in order to maintain a position in Western Europe to counter the Soviet influence. The Ottawa meeting adopted a "Declaration on Atlantic Relations" which the

United States and its West European allies had been negotiating for over a year. Heads of NATO member states signed the declaration formally in Brussels on June 26. The declaration, the communique stated, "reaffirms the commitment of all the members to the alliance and sets its future course in the light of the new perspectives and challenges of a rapidly changing world."

(Continued from p. 4.)

filial piety and brotherly duty, then broadening one's knowledge." "The son should return the father's grave and the wife obey the husband. Elder brothers should love younger brothers, while the latter should revere the former. Among friends the order is arranged according to age. The sovereign should respect his subjects, while the latter should be loyal to the former." The above sentences, Chang Shen-yu said, trumpeted the differences based on age and between the high and the low, the hereditary system and the hierarchy. All this defended the interests of the declining reactionary classes.

Yang Pao-heng, a retired 70-year-old, said that Liu Shao-chi's theory of "docile tools" was something he picked up from this junk.

Third, criticizing the theory of "genius." According to the *Three-Character Rhyme*, "Liu Yen (715-780) of the Tang Dynasty (618-907) was known as a prodigy at the age of seven and appointed to the post of *cheng tzu* [an official in charge of collating books]. Though very young, he was already an official." Participants at the forum pointed out that this was something cooked up to bellow the theory of "genius" and encourage people to seek high official posts even as children. Lin Piao also prattled that his head was "particularly brilliant" and his "parents gave it" to him. The theory of "genius" that some people are "born with know-

ledge" was his counter-revolutionary theoretical programme in trying to usurp Party leadership and seize state power.

Fourth, criticism of the precept that "he who excels in learning can be an official." It was written in the *Three-Character Rhyme* that "Confucius took Hsiang Tuo as his teacher. The ancient sage still studied diligently." Chang Shen-yu pointed out: In order to extol Confucius, the reactionary rulers made up some stories about how he "studied diligently." Actually he was just someone who had no real learning and wagged his tongue going from place to place to fool people.

Why did the *Three-Character Rhyme* urge people to follow the example of Confucius in "studying diligently"? The purpose, said Chin Hsuan, was to let some persons learn from the Four Books and Five Classics* how the reactionary rulers "ruled over" the people so as to continue to ride roughshod over them. In spreading the theory of "studying in order to become an official" and slandering the road taken by the educated youth to settle in the rural areas and integrate themselves with the workers and peasants as "reform through forced labour in a disguised form," Liu Shao-chi and Lin Piao intended

to train youngsters to be instruments for restoring capitalism.

By analysing the reactionary fallacies in the *Three-Character Rhyme* the residents saw more clearly that the doctrines of Confucius and Mencius constitute the theoretical source of Lin Piao's counter-revolutionary revisionist line.

News Briefs

• Vice-Premier Teng Hsiao-ping on June 18 met and had a cordial and friendly conversation with all members of the Zairian Journalists Delegation led by Mpanu-Mpanu Bibanda, Member of the Political Bureau of the Popular Revolutionary Movement of Zaire, Director of the Zairian Press Agency and President of the National Journalists Association. The delegation arrived in Peking on June 14.

• Mr. Kularb Saipradit, a sincere friend of the Chinese people and a progressive Thai writer, died in Peking on June 16. A memorial meeting was held on June 22 at the Auditorium of the Papaoshan Cemetery for Revolutionaries. There were wreaths from Premier Chou En-lai; Vice-Chairman of the N.P.C. Standing Committee Kuo Mo-jo; the Embassy of the Democratic Republic of Viet Nam in Peking; the Secretariat of the Afro-Asian Journalists' Association; the Executive Secretariat of the Afro-Asian Writers' Bureau; and others.

* The Four Books are the *Great Learning*, the *Doctrine of the Mean*, the *Analects of Confucius* and *Mencius*. The Five Classics are the *Book of Songs*, the *Book of Historical Documents*, the *Book of Rites*, the *Book of Changes* and the *Spring and Autumn Annals*.

ON THE HOME FRONT

State Help to Tibet Construction

ADHERING to Chairman Mao's national policy, the Chinese Government has devoted special care to help speed up socialist construction in the Tibet Autonomous Region. Since 1960, the bulk of the region's budgetary needs has been financed or subsidized by the government and 30 per cent of its grain supply provided by the central authorities.

Through land rent, usury, corvees as well as miscellaneous levies, the three manorial lords — the reactionary local government, the feudal monasteries and the nobility — cruelly exploited the Tibetan people and pocketed 70-80 per cent of the wealth produced by the labouring people. This barbarous feudal serfdom seriously undermined Tibet's economy and the serfs lived in dire poverty.

In 1959, the Chinese Communist Party led the Tibetan people in overthrowing feudal serfdom and carrying out democratic reform. The state has implemented a light tax policy there. Taxes have accounted for only 8.4 per cent of the region's revenue since 1960, and over 85 per cent of the industrial and commercial taxes have been paid by state-run enterprises.

The tax in the rural and pastoral areas is fixed even when production increases. Farm output has risen considerably over the past decade while the agricultural tax has dropped from 6.7 per cent of the farm output in 1961 to its present 4.5 per cent.

Even such a light tax collected by the state from the people is used in their interests. As a matter of fact, the money used to help Tibetan people build up their region far exceeds the taxes collected there. The state investment to help Tibet build water conservancy projects, develop culture and education and improve public health, farming, animal husbandry and social welfare

since 1960 is four times the amount of all taxes paid.

To promote agriculture and animal husbandry in Tibet, the state has advanced large amounts in loans over the last 14 years. At the same time it has raised the purchasing price of farm and animal products by 30 to 60 per cent and reduced sales prices of insecticide, chemical fertilizer, farm tool, kerosene and salt by 30 to 75 per cent. The average price for various brands of tea, a must for the Tibetan people, now is 60 per cent lower than in 1954.

With help from the state, the Tibetan people have developed the local economy in the spirit of self-reliance and hard struggle. Great changes have taken place in the autonomous region where people's communes have been set up in more than 70 per cent of the townships. Total grain output and total number of cattle last year were double the figures before the democratic reform. Where there was not a single factory in Tibet before liberation, today hundreds of small and medium-sized industrial enterprises have been set up. They include hydroelectric stations, farm implements and cement works, tanneries and woollen mills, motor car repair and assembly factories, timber mills and coal mines. Great progress has also been made in transport and communications, culture and education and public health.

The people's living standards have improved by a big margin. Since the democratic reform they have enjoyed free medical treatment and the population has been increasing. Many emancipated serfs now have bank deposits.

Colourful Picture Story-Books

PICTURE story-books — serial pictures with simple explanations describing a story — enjoy wide popularity, especially among children in our country. In recent years they

have been coming off the press in larger numbers than before. Szechuan Province in southwest China published more than 3 million copies last year, as many as the total printed in the 17 years before the Great Cultural Revolution started. In Peking alone millions of picture story-books are printed each year.

Artists tempered in the Cultural Revolution now go about their work with heightened political consciousness, resolutely implementing Chairman Mao's revolutionary line in literature and art. They earnestly study the experience gained in creating the model revolutionary theatrical works and strive to portray the images of proletarian heroes. Many new picture story-books have been widely acclaimed for their revolutionary ideas and healthy artistic style.

Many deal with the socialist revolution. *Bright Sunny Skies* and *The Bright Road* based on novels of the same title, for instance, portray the struggles in the countryside between the socialist and capitalist roads and between the two lines.

Another picture story-book *Mineral Mountain*, based on a novel of the same name, deals with the two-line struggle in running industrial enterprises.

Stories about children comprise a large percentage of the works. *Young Patrols of the East China Sea* tells how a boy and a girl catch an enemy agent. *Bright Red Star* describes how a boy in the 1930s fought against the enemy and, at the end of the story, joined the revolution. *The Young Lei Feng* portrays the contrast between the old and the new society as experienced in the life of the great communist fighter Lei Feng.

Many works were produced by worker-peasant-soldier amateurs. They make up more than half of Shanghai's artists in this field. Among the serial pictures at last year's national art exhibition, some were by workers of Shanghai and Tientsin and some by peasants of Peking, Kiangsu and Szechuan.

While collecting material for their creative work, artists consciously go deep among the working people to

remould their world outlook. This has raised both the ideological and artistic level of their productions.

On the Long March published in Tientsin portrays the life and struggles of educated youth in the countryside. In creating this serial picture book the artists went to the countryside three times to live and labour with the peasants and the educated youth who had just settled there. Another artist in Kwangtung Province lived and sailed with seamen for two months and drew more than 400 sketches before he began his work on the picture story-books.

These new picture story-books cover a wide range of subjects—revolutionary historical episodes, stories from foreign countries or ancient folk tales. *Five Fighters of Langya Mountain* describes the exploits of five fighters of the Eighth Route Army during the War of Resistance Against Japan in the 40s. Eugene Pottier and Norman Bethune tell about these famous proletarian revolutionary fighters. *The Cock Crows at Midnight* and *Rent Collection Courtyard* are drawn from the history of landlord exploitation of poor peasants in the old society. These stories of poor peasant struggles are good lessons in class education for youngsters. New editions of *Childhood*, *In the World* and *My Universities*, adapted from Maxim Gorky's autobiographical trilogy, have been welcomed by readers. Also well liked are the new editions of *School-Master Tungkuo*, an ancient Chinese fable, and *Monkey Subdues the White-Bone Demon*, an interesting episode from Chinese mythology. Both stories call for daring to struggle against the enemy and being good at waging such struggles.

Medical Apparatus Industry

THE medical apparatus industry, guided by the principle of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts," has expanded rapidly. China now produces more than 1,300 kinds of medical instruments and apparatus. Hospitals and clinics in the urban and



Small oxygen producers for medical use in the countryside are being made in a factory in Shansi Province.

rural areas have gradually been equipped with whole sets of home-made instruments and apparatus. X-ray machines, operation tables, shadowless lamps, high-pressure sterilizers, microscopes and surgical kits are now being used in more than 20,000 clinics in rural people's communes across the land.

In old China, nearly all medical instruments and apparatus, like modern medicines, used to be imported. Treatment was so expensive that only the few rich could afford it. All this is no more.

Guided by Chairman Mao's revolutionary line, workers and technicians in factories making medical apparatus pay great attention to studying and making equipment for treating and preventing diseases common among the labouring people. To help change the backward state of medical work in the rural areas, many factories have laid the emphasis on producing small, light, portable instruments and apparatus.

The past year saw 150 kinds of new products in this field, some involving modern scientific technique, some are up to a comparatively advanced level. Among these are a biopsy gastrofibroscope for the early detection of stomach cancer, for the excision, during life, of tissue and taking photos of the stomach; an

instrument using an ultraviolet wave and fluorescent technique for early detection of cancer of the cervix; scalpels using a laser beam and hypothermic apparatus which can reduce further injury and infection during surgical treatment; a pneumatic dental drill with a speed of 300,000 revolutions per minute which can shorten treatment time and reduce pain. Having been put to clinical use, some of the above-mentioned items have gone into production and others are being improved.

The speed of trial-production has been greatly accelerated as a result of workers displaying the spirit of hard struggle to overcome difficulties and extensive co-operation to absorb various new techniques and the wisdom of personnel in different fields. With the co-operation of 40 units, workers made the sample biopsy gastrofibroscope in only 100 days. Helped by a research institute and a hospital, a small factory making forceps succeeded in using indigenous methods to produce a colour radioisotope scanner for the detection of tumours and cancer. The Shanghai municipality twice called meetings last year to organize 300 units of various trades and professions to solve some key problems in trial-producing and making the new products. Some 100 new products were thus made.

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